

No. 7186.  
REPORT OF THE CONDITION OF THE  
STATE NATIONAL BANK

At Albuquerque, in the State of New Mexico, at the close of business, September 4, 1912.

| RESOURCES.  |                |           |
|---|----------------|-----------|
| Loans and discounts .....   | \$92,336.69    |           |
| U. S. bonds to secure circulation .....   | 100,000.00     |           |
| U. S. bonds to secure U. S. deposits .....  | 50,000.00      |           |
| Premiums on U. S. bonds .....   | 4,000.00       |           |
| Bonds, securities etc. ....   | 5,455.20       |           |
| Banking house, furniture and fixtures .....   | 48,000.00      |           |
| Other real estate owned .....   | 11,950.00      |           |
| Due from national banks, (not reserve agents) .....                                   | 10,032.29      |           |
| Due from state and private banks and bankers, trust companies and savings banks ..... | 59,563.62      |           |
| Due from approved reserve agents .....  | 232,271.84     |           |
| Checks and other cash items .....   | 8,760.38       |           |
| Exchanges for clearing house .....  | 12,425.47      |           |
| Notes of other national banks .....   | 8,030.00       |           |
| Fractional paper currency, nickels and cents .....                                    | 81.50          |           |
| Lawful money reserve in bank, viz:  |                |           |
| Specie .....  | \$95,307.00    |           |
| Legal tender notes .....  | 1,445.00       | 96,752.00 |
| Redemption fund with U. S. treasurer (5 per cent of circulation) .....                | 5,000.00       |           |
| Total .....   | \$1,324,973.80 |           |

| LIABILITIES.   |                |  |
|--|----------------|--|
| Capital stock paid in .....                              | \$100,000.00   |  |
| Surplus fund .....                                       | 40,000.00      |  |
| Undivided profits, less expenses and taxes paid .....    | 5,089.12       |  |
| National bank notes outstanding .....                    | 100,000.00     |  |
| Due to other national banks .....                        | 100,000.00     |  |
| Due to state and private banks and bankers .....         | 45,475.48      |  |
| Due to trust companies and savings banks .....           | 40,972.38      |  |
| Due to approved reserve agents .....                     | 2,809.54       |  |
| Individual deposits subject to check .....               | 550,139.03     |  |
| Time certificates of deposit .....                       | 490,217.74     |  |
| Certified checks .....                                   | 348.98         |  |
| Cashier's checks outstanding .....                       | 2,193.06       |  |
| United States deposits .....                             | 47,515.00      |  |
| Deposits of U. S. disbursing officers .....              | 1,008.82       |  |
| Liabilities other than stated above. Building fund ..... | 1,612.85       |  |
| Total .....  | \$1,324,973.80 |  |

State of New Mexico, County of Bernalillo—ss.  
I. J. B. Herndon, president of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

I. J. B. HERNDON,  
President.

Subscribed and sworn to before me, this 6th day of September, 1912.

W. A. McMILLIN,  
Notary Public.

Correct—Attest:  
O. N. MARRON,  
SIMON STERN,  
J. KORBER,  
Directors.

## TWENTIETH CENTURY IDOLS

Sermon Delivered Friday Night at Temple Albert by Rabbi Mendel Silber.

A severe arraignment of the latter-day cults, including Spiritualism, New Thought and Christian Science, and a beautifully worded tribute to the old-time faith and religion, features the sermon, "Twentieth Century Idols," delivered in Temple Albert last evening by Rabbi Mendel Silber, the occasion being the celebration of the Day of Atonement, Yom Kippur, the holiest day in the Jewish calendar. Dr. Silber said, "It has done much for man, but religion has done more." The speaker declared that high sounding as the cults of the twentieth century may be, and intellectual as the devotees and worshippers of the so-called idols may think themselves, they do not advance the march of civilization, but rather retard it.

In addition to the solemn services held in the Temple last evening, special services were held today. Dr. Silber's morning sermon was on the subject "Charity," and at the memorial service this afternoon the sermon was on "The Soul Immortal."

Members of the Jewish faith in Albuquerque observed in a most solemn and religious manner today the Day of Atonement. All places of business conducted by members of the faith were closed last night and until 6 o'clock this evening.

Text: Gen. XXXV, v. 2, 3.

We of the twentieth century are accustomed to thinking of idolatry as a thing of the past. We shrug our shoulders at the curious stupidity of the ages long past and gone when blocks of wood and chips of stone were worshipped as gods. We fully sympathize with the patriarch Jacob who, on his homeward journey, after his stay in the city of Schechem, said to his household and to all that were with him: "Put away the strange gods that are among you!"

Yet, we have as much idolatry and worship as many strange gods in the twentieth century as the heathen nations had and worshipped in the time of Jacob. The only difference is that we call our idols by abstract, well-sounding names. Instead of Baal and Moloch and Ashtoreth we call our idols spiritualism, mysticism, and Christian Science.

These movements, varying in their particular form, exhibit alike the power of mind over body in grotesque and irrational phenomena. They are not based upon reason, fact, statistic, or anything so commonplace. They are based upon mysterious, supernatural powers which their adherents are said to possess. All three movements even though one is the creation of the "mind" of Eddy, have certain characteristics in common. They have been founded by men or women of disordered intellect and magnetic personality. All three are based upon visions, trances, or some kind of spiritual phenomena which are unusual and impressive to the credulous mind. They are the results of disbelief in the prevailing doctrines of religion on the one hand, while on the other, they are a protest against rationalism. In all of them the mode of expression is determined by the scientific and intellectual thought of the time, in order to give a veneer of reasonableness to what would otherwise be instantly rejected. All three sin against society and social progress. For, it is impossible to promote and perpetuate a civilization based upon superstition and idolatry.

Why do I call them idolatrous? Pray, what are they? When spiritualists, although fearing the rays of light, claim to communicate with an invisible world by means of super-

natural and superhuman means, it is introducing strange gods to a thinking and reasoning generation and becomes an idolatrous cult. When Theosophy pretends to prove the existence of the soul and to reveal its nature and attributes and to unravel the hidden mysteries of the universe and to solve the riddle of man's existence and after-existence, it is introducing a strange god and an idolatrous cult into our midst. When Christian Science tells us that "it is all mind," that "there is no matter," and declares that there is no disease, no evil, no suffering in the world, it is introducing into our civilization an idolatrous cult which is calculated to obscure and distract the path of progress. Therefore we say to the followers of these movements: "Put away the strange gods that are among you!"

But these are not the only "gods" that are worshipped in the twentieth century. There are those strange gods among us that give their devotion at an air of intellectuality. To those idols you will see altars erected everywhere, from Dan even to Beer-Sheba, in the name of Newthought, Ethical Culture, FreeThought, and Skepticism. And when Newthought says, "Trust to your mind and do nothing else, be always optimistic and contented and pay no heed to your sense," it is introducing a strange god and an idolatrous cult that starts out from the vacuum of human existence a source of humanistic and tender feelings and gracious motions. It is well enough to be optimistic and walk on the sunny side of life. But the optimism must have a rational basis. Without that rational basis ultra-optimism might readily turn into ultra-pessimism. Moreover, some discontent, some dissatisfaction and a certain amount of pessimism are needed and necessary in a world of progressive advancement. Had man never been discontented, the human family would forever have remained in a state of barbarism. Without any discontent there can be no spiritual evolution, no intellectual life. The first time man was discontented he felt the impulse that made him push back the matted hair from his narrow, receding forehead and compelled him to say, "I am a man." The first time man became discontented, he felt a desire to stand upright. His first discontent was the storm that cleared his mind from the clouds of ignorance. His first discontent was the narrow inlet on which he sailed toward the wide ocean of knowledge. His first discontent was the protoplasm from which all progress developed. His first discontent was the first star in the firmament of a trustworthy faith.

Can you think of a reformer who was not prompted to seek reforms by discontent, dissatisfaction and a certain amount of pessimism? Can you name a progressive thinker or teacher who was not discontented? Can you think of any one whose name is in the Hall of Fame, or whose trust is in the Temple of Genius, or whose monument may be seen in public places without thinking of one who was discontented, dissatisfied and, to a degree, pessimistic? If it were not for the discontent of a Galileo, a Copernicus, a Kepler, or a Leverrier, we should still have the superstitions of astrology instead of the science of astronomy. If it were not for the discontent of a Lavoisier or a Paracelsus, or a Priestis, alchemy and not chemistry would today be taught in our schools and colleges. If it were not for the discontent of an Hippocrates, or

a Galen, or a Celsius, disease would still be considered as the work of demons; and if it were not for the discontent of a Harvey, a Lister, a Koch, a Frankel, an Ehrlisch, or a Flexner, it would still be treated by blood-letting. What was it that led the English Puritans, Cromwell, Hollis, Hampden, to revolt against the insidious claims of the Stuarts but discontent? What was it that led to the French revolution but the discontent of the people at the tyranny and oppression of the French monarch? What was it that called this great republic into existence? Was it not the discontent of the American colonists? And was it not also the same spirit of discontent that stirred the patriots of 1776 which also fired the patriots of 1812 and 1881 and 1888? What else, then, is the Newthought doctrine of personal contentment but an idol placed to obstruct the path of progress?

Equally true is it that Ethical Culture is an idolatrous cult by the side of true religion. For, when Ethical Culture degrades ethics and righteousness to a mere means whereas it must be considered as an end, when it makes of man's moral nature, a separate, distinct, and isolated faculty instead of making it an inseparable and integral part of man's being and existence, it is worshiping a strange god beside the altar of him who commanded us "to be whole with God." It is for this reason that what is good in ethical culture is not new, and what is new is not good. Or when Free-thought assumes an air of superiority and intellectuality because of its dogmatic denial of all that is founded in faith, is it not following a strange way? When it tells us that it makes no difference what one believes, or rather that it makes no difference what one disbelieves as long as one disbelieves, is it not like the idolater Jeroboam of old seeking to lead us astray from the worship of the true God to the worship of false gods? For, it certainly does make a difference as to what one believes or disbelieves. One believes, so does one live. Our whole civilization has been built upon what man believes to be right and just and true. We should not today have one single institution to elevate and uplift mankind if it were not for man's positive, definite and definitive beliefs.

And now, indeed, can we term Skepticism anything else but idolatry? When this skeptic wants us to make science alone the rule and guide of the universe and tells us to break with the past and to deny our duties and obligations to our God and our faith, it is leading us to an idolatrous worship of mere human achievement. The skeptic forgets or does not know that man is not all head, that man has also a heart and a conscience, and that the cravings of his heart and conscience must be satisfied, lest they be barren and desolate. The skeptic forgets, too, or does not know that many parts of science cannot be demonstrated anymore than some parts of religion. There are inexplicable mysteries in religion, the skeptic tells us, but what of it? Science is shrouded in mysteries just as complete and all-pervading. Who, do you suppose, it was that said: "There is a certain force in the organism that defies the yoke of ordinary physical ordinary physical laws; a theologian?" No indeed. It was the great scientist Tyndall. Who do you suppose it was that said: "We grant at once that the inertness character of nature is not little understood by us as it is by Anaximander and Empedocles twenty-four hundred years ago, by Spinoza and Newton two hundred years ago, and by Kant and Goethe one hundred years ago?" It was no one else but the modern apostle of science. Ernest Haeckel. Indeed, what else can the truthful and conscientious scientist do but admit the limitations of science? If there is anything with which science should be familiar, it is life. Yet, can science tell us what life is, what its origin, what its destiny? If there is anything with which science should be familiar, it is gravity. Yet, can it give us any true knowledge of the nature of this phenomenon? It may tell us that it propels cars and drives motors. But these are merely the manifestations of electricity, and not electricity itself. If we gaze upon the sun, we are surrounded, science tells us, it is space. But what is space? Is it something, a real entity, or is it nothing? We cannot define it as an entity, for we know nothing of its nature. Yet we cannot say it is nothing, for the planets move in it. What, then, can we say of it? All that we can say is that we do not

know, except that it is, that it exists. Why, then, we skeptics, is it not just as reasonable and rational to say that God is and exists, though he is un-creatable?

Or does the skeptic base his arguments upon the use and benefits of science? If so, what about religion? Science has to be sure, done much for man. But religion has done much for man, but religion has ministered to the human religion to the extent that defies the intellect, religion to the spiritual, moral and emotional life of man. Religion has been the prose of man's existence, religion its poetry. Religion has inspired treasures of art and the splendid achievements of learning. Religion has moved men to acts of heroism, self-denial, self-sacrifice. Religion has furnished to the world saintly examples of virtue and holiness. Religion has sanctified home and country. It has ministered to every human sentiment and inspired loving care for the widow and orphan, the poor, the sick and the needy. It was religion that led the Pilgrim fathers to serve God, even in a wilderness, and it was devotion to the religious sentiment that placed upon the flag of the United States the star indicating thereby that on every spot of earth, above which shines the silvery stars of heavenly liberty shall prevail through the influence and example of this blessed land. Religion has been the consoling mother to millions of despondent, despairing, distressed souls. It has even relieved the conqueror of the king of terror; it has descended death to defeat the grave. And just so long as the human heart will be capable of feeling and suffering, just so long as the tear of joy and sorrow will be shed, just so long as the sign of relief or distress will be heaved, just so long will man need religion, and just in it the source of his hopes and his comfort and his consolation.

So, my friends, high-sounding as these cults of the twentieth century may be and intellectuality as the devotees and worshippers of these gods are in a lower stage of life, so are they in society's immature movements and organizations. Just as there is in every human body a vermiform appendix, a useless and dangerous remnant carried up from some lower stage of existence; so there are in our twentieth century civilization some useless and dangerous survivals of barbarism and idolatry. Let us, then, in justice to ourselves, in justice to our God, in justice to all mankind, put away the strange gods that are among us and resolve to bequeath to future generations a legacy, not of superstition, nor yet of skepticism but of a national faith, rooted in the service of God and resulting in the service of man. Amen!

I took two small packages in all, and although that was some time ago, the dyspepsia has not returned. I speak a good word for Thedford's Black-Draught whenever I have the opportunity.

Eating causes distress, we urge you to try Thedford's Black-Draught. It cleanses the system, helps the stomach to digest its food, regulates the bowels, and stimulates the liver.

It acts gently and is without bad after-effects. Try it. Price 25¢.

### The Churches.

#### First Methodist Episcopal.

Corner of Fourth street and South Third street, Charles Oscar Beckman, pastor; Edith Gorley, deaconess. Service will be a special day in the church. It was two years ago this day since the present pastor arrived in Albuquerque. It is also the closing of the conference year. The pastor will speak on the year's work in the church and connected societies. To add to the interest of the occasion Mrs. Eleanor Mohrmann Summers will sing that beautiful soprano solo, "There Were Ninety and Nine." Mrs. Summers sang in the Woodlawn

## The Driveway That Will Make Albuquerque Famous

The Rio Grande Boulevard (north extension of Central Avenue, now building) leading from the heart of the city to

## Boulevard Place

will, when completed, be the most attractive driveway in the entire southwest, and will be as much written and talked about as the famous Palm Drive of Pasadena, California or Euclid Avenue, Cleveland, Ohio, along which are the most elegant residences in the country, and property valuations are almost out of reach. Now is certainly the time to acquire some property along this proposed boulevard.

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Methodist church, Chicago, and has a remarkable soprano. The Sunday school, under the superintendence of D. A. Porterfield, meets at 9:45 a. m. The Epworth League devotional meeting at 7 p. m. Evening worship at 8. The pastor's theme will be "Near to the God." Mr. Robert Severt, who ever pleases his hearers, will sing. Strangers and friends will find a cordial welcome.

#### Congregational.

Corner Court and Broadway. Rev. Thomas L. Dix, pastor. Stanley Foster, organist. The regular services will be held at 11 a. m. and 3 p. m., with the pastor delivering the sermon at both services. All members and friends are urged to attend. Sunday school at 9:45 a. m. H. C. Lithgow, superintendent. Christian Endeavor at 7 p. m. leader, William Hesselius. Topic for the evening hour, "Albuquerque, a Ideal Moral City." The choir will render some special music at the morning service. At the evening service Messieurs W. C. Thaxter and H. V. Reid will favor us with a solo. We are making one plan to dedicate our new church on Sunday evening the 6th of October. Dr. W. F. McMurtry of Louisville, Ky., will be here to preach the dedicatory sermon. He is the secretary of the Church Extension board and is a preacher of marked ability. We hope to make a great service.

#### Morning service.

Organist, "Praise to Merit" Aronsky. Solo, "The Homeland" O'Bryan. Charlotte Pratt. Offertory, "Romance Sans Paroles" Mozzikowski. Anthem, "Hail to the Lord's Anointed" Andrews. Postlude, "Fanfare" Lemire. Vesper service. Organist, "Evening Song" Goss-Custard. Solo, "Abide With Me" Isham. Charlotte Pratt. Offertory, "Meditation" Shand. Postlude, "Minuet" and "Trio" Faubus.

#### Christian Science.

Christian Science Services are held in the Woman's club building at the corner of Seventh street and Gold avenue, every Sunday morning at 11 o'clock. Subject this week, "Matthew." The Wednesday evening service begins at 8 o'clock. The public is cordially invited to attend these services.

#### St. John's Episcopal.

Corner of Fourth street and Silver Avenue. Archdeacon W. E. Warren, rector; residence, 519 West Tijeras Avenue. Sunday School at 9:45 a. m. Morning prayer and sermon, 11, evening prayer and sermon, 7:30. The various guilds and other ladies of the parish are invited to the rectory Thursday evening from 7 to 9.

#### Gold and Broadway Christian.

Third